LATTER-DAY REVELATION

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LATTER-DAY REVELATION

Selections from the
BOOK OF
DOCTRINE and COVENANTS
OF
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Containing Revelations Given Through
JOSEPH SMITH THE PROPHET

Published by
The Church of Jesus Christ of
Latter-day Saints
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1930

GEORGE E. MAYCOCK

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LATTER-DAY SAINTS
Salt Lake City, Utah, U. S. A.

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FOREWORD

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS was organized as an institution among men on the sixth day of April, 1830. Through a period of more than six years prior to that date, Joseph Smith, the Prophet, had received at intervals many Divine revelations and commandments.

Of these the first and of all most glorious was the visitation in which, in answer to the young man's prayer for guidance as to which of the numerous and opposing sects of the day he should join, the Eternal Father, and His Son, Jesus Christ, personally manifested Themselves, and the Father, pointing to the Christ, thus affirmed and commanded: THIS IS MY BELOVED SON. HEAR HIM!

This took place in the early spring of 1820. In September, 1823, and at later times, Joseph Smith received visitations from Moroni, an angel of light, who revealed the resting place of the ancient record from which the *Book of Mormon* was afterward translated.

Many revelations followed in preparation for the reestablishment of the Church of Jesus Christ on earth, and later for the direction of the Church so organized. As early as the summer of 1830, the Prophet, acting under Divine commandment, was engaged in compiling the revelations received up to that time, with a view to their publication in book form. On November 1, 1831, at a conference of the Elders of the Church held at Hiram, Ohio, definite action relating to the publication of the revelations was taken, and the compilation was called the *Book of Commandments.* The

Lord's acceptance of the undertaking was made manifest by the giving of the revelation herein appearing as Section 1, which is currently known as the *Preface.* As successive revelations were added the title was changed to *Doctrine and Covenants.*

Many of the revelations given prior to the organization of the Church and during its early years related to immediate duties and callings of individuals; others dealt especially with conditions in the Church at particular times. A distinguishing feature of these communications from the Lord appears in their timeliness; they were granted to meet circumstances calling for Divine direction of specific nature. Except as illustrative instances of the Lord's way of directly communicating with His prophets, many of these revelations, once of present and pressing significance, became relatively of reduced importance with the passing of the conditions that had brought them forth.

This little book contains selected Sections and parts of Sections from the *Doctrine and Covenants,* the selections comprising Scriptures of general and enduring value, given as the Word of the Lord through the First Elder and Prophet in the present dispensation, which is verily the "Dispensation of the Fulness of Times."

The complete *Doctrine and Covenants* is a current publication, accessible to all, so that comparison between that volume and this is a simple undertaking. Every omission from the full text is indicated in these pages—by asterisks where parts of Sections are left out and by the absence of some Sections in their entirety.

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Latter-day Revelation

Selections from the BOOK OF DOCTRINE AND COVENANTS

THE VOICE OF THE LORD TO ALL PEOPLE

SECTION 1.—*Revelation given through Joseph Smith the Prophet, during a special conference of Elders of the Church of Jesus Christ of Latter-day Saints, held at Hiram, Ohio, November 1, 1831. Many revelations had been received from the Lord prior to this time; and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. This Section constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation. —— Proclamation of warning and commandment to the Church and to the inhabitants of the earth at large—Authority of the Priesthood in this dispensation attested—Second advent of the Lord Jesus Christ foretold—Authenticity of the Book of Mormon affirmed.*

HEARKEN, O ye people of my church, saith the voice of him who dwells on high and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea listen together!

For verily the voice of the Lord is unto all men and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear,

neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of

the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

For they have strayed from mine ordinances, and have broken mine everlasting covenant. They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh; but that every man might speak in the name of God the Lord, even the Savior of the world—that faith also might

increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the *Book of Mormon*. And also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

For I, the Lord, cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the commandments of the Lord

shall be forgiven; and he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth: I, the Lord, am willing to make these things known unto all flesh; for I am no respecter of persons, and will that all men shall know that the day speedily cometh—the hour is not yet, but is nigh at hand—when peace shall be taken from the earth, and the devil shall have power over his own dominion. And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

PREDICTED ADVENT OF ELIJAH THE PROPHET

SECTION 2—*Words spoken by Moroni, the Angel, to Joseph Smith the Prophet, while in his father's house at Manchester, New York, on the evening of Septem-*

ber 21, 1823. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4:5, 6.

BEHOLD, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so the whole earth would be utterly wasted at his coming.

QUALIFICATIONS FOR THE MINISTRY

SECTION 4—*Revelation given through Joseph Smith the Prophet, to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February, 1829.*

NOW BEHOLD, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience,

brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

DESIRE OF JOHN THE APOSTLE GRANTED

SECTION 7—*Revelation given to Joseph Smith the Prophet and Oliver Cowdery at Harmony, Pennsylvania, April, 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died.*

AND THE LORD SAID UNTO ME: John, my beloved, what desirest thou? For if you shall ask what you will it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those

who shall be heirs of salvation who dwell on the earth.

And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come. Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

RESTORATION OF THE AARONIC PRIESTHOOD

SECTION 13—*Ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, at Harmony, Pennsylvania, May 15, 1829, under the hands of an Angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angelic visitant averred that he was acting under the direction of Peter, James and John, the ancient Apostles, who held the keys of the higher Priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them.*

UPON YOU, my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. And this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

CALLING OF THE TWELVE DIRECTED

SECTION 18—*Revelation to Joseph Smith the Prophet, Oliver Cowdery and David Whitmer, given at Fayette, New York, June, 1829: Making known the calling of Twelve Apostles in these last days; and also containing instructions relative to building up the Church of Christ according to the fulness of the Gospel. When the Aaronic Priesthood was conferred, the bestowal of the Melchizedek Priesthood was promised. In response to fervent supplication for greater knowledge on the matter the Lord gave this revelation. —— Value of souls emphasized—The great joy attending conversion of souls to the Gospel of Christ—Calling of twelve men to assist in the ministry foreshadowed—The Twelve, here called disciples, were later named Apostles.*

* * *

REMEMBER, the worth of souls is great in the sight of God. For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great

will be your joy if you should bring many souls unto me!

Behold, you have my gospel before you, and my rock, and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. And if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness. And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved. Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew—yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart. And if they desire to take upon them my name with full purpose of heart they are called to go into all the world to preach my gospel

unto every creature. And they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you; wherefore, you must perform it according to the words which are written.

And now I speak unto you, the Twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers; to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men. And I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man. For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them. Wherefore, you can testify that you have heard my voice, and know my words.

And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken. And by their desires and their works you shall know them. And when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name. And you must preach unto the world, saying: You must

repent and be baptized, in the name of Jesus Christ. For all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.

And now, after that you have received this, you must keep my commandments in all things; and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father. Wherefore, the blessings which I give unto you are above all things. And after that you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen.

CHRIST VICTORIOUS AND OMNIPOTENT

SECTION 19—*A Commandment of God, and not of man, revealed through Joseph Smith the Prophet, to Martin Harris, at Manchester, New York, March, 1830, by him who is Eternal.* —— *Christ affirms his omnipotence—Declares that punishment and suffering are inevitable consequences of unrepented sins—Explains the signification of endless torment and eternal damnation—Reaffirms the actuality of his own suffering in the flesh.*

I AM ALPHA AND OMEGA, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. I, having accomplished

and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done—and surely every man must repent or suffer, for I, God, am endless—wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*. Again, it is written *eternal damnation;* wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

For, behold, the mystery of godliness, how great is it! For, behold, I am *endless,* and the punishment which is given from my hand is *endless punishment,* for *Endless* is my name. Wherefore—eternal punishment is God's punishment. Endless punishment is God's punishment.

Wherefore, I command you to repent, and keep

the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; and it is by my almighty power that you have received them. Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

* * *

FUNDAMENTAL PRINCIPLES AND ORDINANCES

SECTION 20—*Revelation on Church Organization and Government, given through Joseph Smith the Prophet, April, 1830. Preceding his record of this revelation the Prophet wrote: "We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more upon the earth." —— The Lord again attests the genuineness of the Book of*

Mormon—He gives commandment respecting baptism —Defines the functions of the several offices in the Priesthood—Specifies the duties of members—Prescribes the mode of baptism, and of administering the sacrament—Directs the keeping of records of Church membership.

THE RISE OF THE CHURCH of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—which commandments were given to Joseph Smith, Jun., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself sincerely through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness. And gave unto him

commandments which inspired him; and gave him power from on high, by the means which were before prepared, to translate the *Book of Mormon*, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also.

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; thereby showing that he is the same God yesterday, today, and forever. Amen.

Therefore, having so great witnesses by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work. And those who receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation. For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them; and that he created man, male and female, after his own image and in his own

likeness created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations but gave no heed unto them. He was crucified, died, and rose again the third day, and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father—That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son. Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship

the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true; and we know also that sanctification through the grace of our Lord and Savior Jesus Christ is just and true—to all those who love and serve God with all their mights, minds, and strength.

But there is a possibility that man may fall from grace and depart from the living God; therefore let the church take heed and pray always, lest they fall into temptation; yea, and even let those who are sanctified take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels. And the Lord God has spoken it; and honor, power and glory be rendered to his holy name, both now and ever. Amen.

And again, by way of commandment to the church concerning the manner of baptism: All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve

him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ: An apostle is an elder, and it is his calling to baptize; and to ordain other elders, priests, teachers, and deacons; and to administer bread and wine—the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. And he may also ordain other priests, teachers, and deacons. And he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret and attend to all family

duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty. And he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires. But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him. The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time.

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No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that

church; but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council or general conference.

The duty of the members after they are received by baptism: The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent—the person who is called of God and has authority from

Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: *Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus. And the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying: *O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.*

The manner of administering the wine—he shall take the cup also, and say: *O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O*

God, the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

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A NEW AND EVERLASTING COVENANT

SECTION 22—*Revelation given through Joseph Smith the Prophet, to the Church of Jesus Christ of Latter-day Saints, at Manchester, New York, April, 1830, in consequence of some who had previously been baptized into other churches desiring to unite with the Church without rebaptism. —— Indispensability of baptism in the way prescribed and through the authority given by the Lord.*

BEHOLD, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

SACRAMENTAL EMBLEMS AND THE FUTURE COMMUNION

SECTION 27—*Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August, 1830. In*

preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine for the occasion. He was met by a heavenly messenger, and received this revelation. Water is commonly used instead of wine in the sacramental services of the Church. —— Warning against the use of wine of unassured purity in the sacrament— Many ancient prophets named, with whom, as with latter-day prophets, the Lord promises to partake— Prior ordinations to the Apostleship affirmed—Encouraging admonition given.

LISTEN to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies. Wherefore, you shall partake of none except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the *Book of Mormon,* containing the fulness of my everlasting gospel, to whom I have commit-

ted the keys of the record of the stick of Ephraim—

And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days—And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias—Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron—

And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse—And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain—And also with Michael, or Adam, the father of all, the prince of all, the ancient of days—

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them—Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times, and for the fulness

of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth—And also with all those whom my Father hath given me out of the world.

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

TRIBULATIONS AND JUDGMENT

SECTION 29—*Revelation given through Joseph Smith the Prophet, in the presence of six Elders, at Fayette, New York, September, 1830. —— Gathering of the elect—Imminence of the Lord's advent—Calamities incident to sinful state of the world—The Millennium and scenes of judgment to follow—Distinction between spiritual and temporal creations—Purpose of the mortal probation—The agency of man—Assured redemption of children who die in infancy.*

LISTEN to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily, I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

Verily I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump. Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom. And, as it is written—Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive. And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts. Wherefore, the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that

wickedness shall not be upon the earth. For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments and none else. For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath. And there shall be weeping and wailing among the hosts of men. And there shall be a

great hailstorm sent forth to destroy the crops of the earth. And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets. And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up. And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both

men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, yea, even all. And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.

But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit. For by the power of my Spirit created I them; yea, all things both spiritual and temporal—first spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is

given unto you that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency. And they were thrust down, and thus came the devil and his angels; and, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God, caused that he should be cast out from the Garden

of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; for they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten. Wherefore, they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me. For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. And, again, I say unto you, that whoso having knowledge have I not commanded

to repent? And he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

DILIGENCE ENJOINED

SECTION 38—*Revelation given through Joseph Smith the Prophet, at Fayette, New York, January 2, 1831, at a conference of the Church. —— Jesus Christ proclaims himself as the Creator—Future of the wicked and the righteous—Definite promise of endowment with power from on high—Riches of eternity extolled—Diligent service required.*

THUS SAITH THE LORD your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes. I am the same which spake, and the world was made, and all things came by me.

I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the

great day, which shall come at the end of the earth. And even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased; for all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not. But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it. And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand?

But, verily I say unto you, teach one another according to the office wherewith I have appointed you; and let every man esteem his brother as himself, and practise virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith

unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith, I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

And again, I say unto you that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless, wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high. And from thence, whosoever I will shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church. And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them, and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. See that all things are preserved; and when men are endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

LAW AND ORDER IN THE CHURCH

SECTION 42—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 9, 1831, in the presence of twelve Elders, and in fulfilment of the Lord's promise previously made. The Prophet specifies this revelation as embracing the law of the Church. —— Elders commanded to go forth two by two—Several commandments comprised in the Decalog reiterated—The idler denounced—Administration to the afflicted by the laying on of hands of the Elders—Comforting assurance concerning those who die in the Lord—Sexual sin proclaimed against—Church members who commit crimes to be handed over to the law of the land—Fundamental principles of Church discipline.*

HEARKEN, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments. Again I say unto you: Hearken and hear and obey the law which I shall give unto you. For verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon. And I

give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of the Spirit when they shall return. And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God. And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

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Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the *Bible* and the *Book of Mormon*, in the which is the fulness of the gospel.

And they shall observe the covenants and church

articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out.

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out. Thou shalt not commit adultery, and he that committeth adultery, and repenteth not, shall be cast out. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor

do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out. If thou lovest me thou shalt serve me and keep all my commandments.

* * *

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, wo unto them, for their death is bitter.

And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed

unto death, shall be healed. He who hath faith to see shall see. He who hath faith to hear shall hear. The lame who hath faith to leap shall leap. And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities.

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Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people. Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built. And behold, it shall come to pass that my

servants shall be sent forth to the east and to the west, to the north and to the south. And even now, let him that goeth to the east teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

Ye shall observe the laws which ye have received and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen.

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Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you. But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again, I

say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married; and if they are not married, they shall repent of all their sins or ye shall not receive them.

And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

* * *

And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she

shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

IN PREPARATION FOR THE LORD'S COMING

SECTION 43—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February, 1831. At this time some members of the Church were disturbed by people making false claims as revelators. —— Revelations to the Church given only through the one appointed to receive such—Elders warned against spurious claims and false teachings—Elders sent forth to teach according to the spirit of revelation—Assurances of the Lord's future advent—Calamities to precede his coming—Warning, proclamation, and commandment.*

O HEARKEN, ye elders of my church, and give ear to the words which I shall speak unto you. For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly —that there is none other appointed unto you to

receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given. And thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me. That inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

* * *

Again I say, hearken ye elders of my church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord? Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Re-

pent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full. Behold, verily I say unto you, that these are the words of the Lord your God. Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth. For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire. And the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment. Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

AS THE LORD SPAKE SO HE SPEAKS

SECTION 45—*Revelation given through Joseph Smith the Prophet, to the Church, at Kirtland, Ohio, March 7, 1831. Prefacing his record of this revelation, the Prophet states that at this age of the Church many false reports and foolish stories were published and circulated, to prevent people from investigating the work or embracing the faith.* —— *Jesus Christ the Advocate with the Father—Blessed state of Enoch and his people—Prediction to the disciples in former days cited—Times of the Gentiles signalized by the light of the Gospel—A desolating sickness named among the many tribulations—Gathering of the people—Eventual triumph of Zion.*

HEARKEN, O ye people of my church, to whom the kingdom has been given; hearken ye and give

ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being. And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

Listen to him who is the advocate with the Father, who is pleading your cause before him, saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called *today*, and harden not your hearts. For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life.

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning.

Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations; and confessed they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh.

Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old. And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying:

"As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers—for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will

show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

"And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

"Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away. And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations; but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled.

"And there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another and they will kill one another."

And now, when I, the Lord, had spoken these words unto my disciples, they were troubled. And I said unto them: "Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled. And when the light shall begin to break forth it shall be with them like unto a parable which I will show you: Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender that summer is now nigh at hand. Even so it shall be in that day

when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood, and fire, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. And the remnant shall be gathered unto this place; and then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud. Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth. Then shall the arm of the Lord fall upon the nations. And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

"And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them. And Satan shall be bound, that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. And the earth shall be given unto them for an inheri-

tance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver."

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For verily I say unto you, that great things await you: Ye hear of wars in foreign lands; but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I, the Lord, have said: Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me.

And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that

shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it they may consider these things. For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

GIFTS OF THE SPIRIT

SECTION 46—*Revelation given through Joseph Smith the Prophet, to the Church, at Kirtland, Ohio, March 8, 1831. A custom of admitting to the sacramental meetings and other assemblies of the Church only members and earnest investigators had become somewhat general. —— Meetings of the Church to be conducted as the Holy Spirit shall guide—Neither members nor earnest seekers after the truth to be excluded from sacramental services—Gifts of the Holy Spirit enumerated—Power of discernment promised.*

HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your profit and learning. But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world. Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation. And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church. And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of

men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church. For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby. To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they

be of God, that the manifestations of the Spirit may be given to every man to profit withal. And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom. To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.

And again, to some it is given to have faith to be healed; and to others it is given to have faith to heal. And again, to some is given the working of miracles; and to others it is given to prophesy; and to others the discerning of spirits. And again, it is given to some to speak with tongues; and to another is given the interpretation of tongues. And all these gifts come from God, for the benefit of the children of God.

And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God. And it shall come to pass that he that asketh in Spirit shall receive in Spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; and ye must give thanks unto

God in the Spirit for whatsoever blessing ye are blessed with. And ye must practise virtue and holiness before me continually. Even so. Amen.

DISCERNMENT OF SPIRITS

SECTION 50—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May, 1831. The Prophet states that some of the Elders present did not understand the manifestations of different spirits abroad in the earth, and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations. —— False spirits deceiving the world— Means by which they may be detected.*

HEARKEN, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. And also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that

are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed, but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand; let us reason even as a man reasoneth one with another face to face. Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

Wherefore, I, the Lord, ask you this question: Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified? Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way? If it be some other way it is not of God.

Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you: He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all. Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son. But no man is possessor of all things except

he be purified and cleansed from all sin. And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God. And it shall be given unto you, power over that spirit; and you shall proclaim against that spirit with a loud voice that it is not of God—not with railing accusation, that ye be not overcome, neither with boasting nor rejoicing, lest you be seized therewith.

He that receiveth of God, let him account it of God; and let him rejoice that he is accounted of God worthy to receive. And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the kingdom is given you of the Father, and power to overcome all things which are not ordained of him—and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

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WOES AND BLESSINGS

SECTION 56—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June, 1831. One of the elders who had been appointed to travel in the ministry was not ready to start on his mission at the appointed time, and the Lord answered the Prophet's inquiry on the matter by this utterance.*

HEARKEN, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved. Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken. Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

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Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness. Wo unto you rich men, that will not give your substance to the poor, for your

riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart, whose hearts are broken and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

COMMANDMENT AND OBEDIENCE

SECTION 58—*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 1, 1831. On the first Sabbath after the arrival of the Prophet and party in Jackson County, Missouri, a religious service was held and members were received by baptism. Many were eager to learn the will of the Lord concerning them in the new place of gathering.* —— *Great things to follow, with glory after much*

tribulation—People instructed to observe the laws of the land, and to regard the commandments given through revelation as the laws of the Church—Servants not to be compelled in all things but to be diligent and active.

HEARKEN, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you. For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet but is nigh at hand. Remember this, which I tell you before that you may lay it to heart, and receive that which is to follow.

Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand. And also that a feast of fat things might be prepared for the poor; yea, a

feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. First, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

* * *

Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

* * *

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I

say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

* * *

COMMENDATION AND FURTHER PROMISE

SECTION 59—*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. Preceding his record of this revelation the Prophet writes descriptively of the land of Zion wherein the people were then assembled. The land was consecrated, as the Lord had directed, and the site for a future Temple was dedicated. The Lord makes these commandments especially applicable to the Saints in Zion.* —— *The people commended for their obedience—Cer-*

tain of the commandments given in the Decalog reiterated—Sanctity of the Sabbath emphasized—Not confessing the hand of God in all things a grievous offense.

BEHOLD, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments. For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the *Lord's Day*, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance, verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth. Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the

benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion. And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter. But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen.

CALAMITIES TO BEFALL THE WICKED

SECTION 63—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August, 1831. Prefacing his record of this revelation the Prophet wrote: "In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters."* —— *Solemn warning to the wicked—Divine manifestations, and signs wrought by evil powers—Sin of adultery espe-*

cially condemned—Lands in Zion to be secured by purchase and not by seizure—Blessed are they who die in the Lord—Condition of those who shall die during the Millennium—Those who use the name of the Lord without authority declared to be under condemnation.

HEARKEN, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you. Yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious —who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell. Behold, I, the Lord, utter my voice and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed and let the rebellious fear and tremble, and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation. Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning; but, behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith unto mighty works, for without faith no man pleaseth God; and with

whom God is angry he is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation. Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

Nevertheless, I give commandments, and many have turned away from my commandments and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear. Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I, the Lord, say unto you

that ye are not justified, because these things are among you. Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments. But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion—I, the Lord, hold it in mine own hands! Nevertheless, I, the Lord, render unto Caesar the things which are Caesar's. Wherefore, I, the Lord, will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger. For Satan putteth it into

their hearts to anger against you, and to the shedding of blood.

Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed. And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagog to synagog, and but few shall stand to receive an inheritance.

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked and fear shall come upon every man. And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by.

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked.

* * *

Yea, and blessed are the dead that die in the Lord, from henceforth. When the Lord shall come, and old things shall pass away and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city. And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now nigh at hand and in a time to come, even in the day of the coming of the Son of Man. And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

* * *

For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days. Behold, I am from above. and my power lieth beneath. I am over all, and in all, and through all, and search all things, and

the day cometh that all things shall be subject unto me.

Behold, I am Alpha and Omega, even Jesus Christ. Wherefore, let all men beware how they take my name in their lips; for behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off. Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.

* * *

FORGIVENESS AND SACRIFICE REQUIRED

SECTION 64—*Revelation given through Joseph Smith the Prophet, to the Elders of the Church, at Kirtland, Ohio, September 11, 1831. A company of brethren who had been commanded to journey to Zion were busily engaged in making preparations to leave.* —— *Forgiveness for the repentant sinner—Forgive one another, and all men—The intervening time, until the coming of the Son of Man, called today—This a time of sacrifice and for the tithing of the people.*

* * *

MY DISCIPLES, in days of old, sought occasion against one another and forgave not one an-

other in their hearts; and for this evil they were afflicted and sorely chastened. Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds.

And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation. And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver—verily I say, for this cause ye shall do these things.

* * *

Behold, now it is called *today*, until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn

them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called *today*.

* * *

KINGDOM OF GOD AND KINGDOM OF HEAVEN

SECTION 65—*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October, 1831. The Prophet designates this revelation as a prayer. —— Commitment of the keys of the kingdom of God unto man—Supplication that the kingdom of God, already on earth, may go forth that the kingdom of Heaven may come.*

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

Call upon the Lord, that his kingdom may go

forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

TO ELDERS AND PARENTS ESPECIALLY

SECTION 68—*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November, 1831, in response to supplication that the mind of the Lord be made known regarding the immediate duties of certain Elders. —— Duties of parents respecting their children, particularly as to the teaching of the principles of the Gospel—Observance of the Sabbath as a holy day—Idleness and greed for worldly things condemned.*

* * *

GO YE into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And he that believeth shall be blest with signs following,

even as it is written. And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man. And of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

* * *

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek

not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

PERDITION AND GRADED KINGDOMS OF GLORY

SECTION 76—*A vision, given to Joseph Smith, the Prophet, and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. Prefacing his record of this vision the Prophet wrote: "From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term Heaven, as intended for the Saints' eternal home, must include more kingdoms than one." While he and Sidney Rigdon were engaged in studious and prayerful consideration of this matter, the glorious vision here recorded was given them. —— Revelation of truth, wisdom, and even mysteries promised unto those who are worthy—The eventual resurrection of both just and unjust—The two Elders bear solemn personal testimony that Jesus Christ lives—The expulsion of Lucifer, and his evil activities as Satan on the earth—*

Awful fate of those who become sons of Perdition—Distinctive glories of the Celestial, the Terrestrial, and the Telestial states—Qualifications of souls that shall be assigned to each—Glorious consummation of the Savior's work.

HEAR, O YE HEAVENS, and give ear, O Earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior. Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. His purposes fail not, neither are there any who can stay his hand. From eternity to eternity he is the same, and his years never fail.

For thus saith the Lord: I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them—the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I

make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two—by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth—they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—now this caused us to marvel, for it was given unto us of the Spirit.

And while we meditated upon these things, the

Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness, and saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the

devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—wherefore, he maketh war with the saints of God, and encompasseth them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—they are they who are the sons of Perdition, of whom I say that it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come—having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory

of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us: That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of Perdition who deny the Son after the Father has revealed him.

Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment. And the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof. Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation. And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things.

Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. These shall dwell in the presence

of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are *celestial,* whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

And again, we saw the *terrestrial* world; and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they

might be judged according to men in the flesh—who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father. Wherefore, they are bodies *terrestrial*, and not bodies *celestial*, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the *telestial*, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial. And also the telestial receive it of the ad-

ministering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

And thus we saw, in the heavenly vision, the glory of the *telestial,* which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the *terrestrial* which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the *celestial,* which excels in all things—where God, even the Father, reigns upon his throne forever and ever—before whose throne all things bow in humble reverence, and give him glory forever and ever. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion.

And the glory of the *celestial* is one, even as the glory of the sun is one. And the glory of the *terrestrial* is one, even as the glory of the moon is one. And the glory of the *telestial* is one, even as the glory of the stars is one; for as one star differs from another star in glory even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and

some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch—but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work; when he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore; and heard the voice of the Lord, saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they

shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. And they shall be servants of the Most High: but where God and Christ dwell they cannot come, worlds without end.

This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion—which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter. Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves, that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

ON PRIESTHOOD

SECTION 84—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. During the month of September, Elders had be-*

gun to return from their missions in the eastern States, and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a Revelation on Priesthood. —— A Temple to be built in the land of Zion during this generation—The line of the Holy Priesthood from Moses back to Adam—Relation between the Holy Priesthood and the Lesser Priesthood—Bearers of these two Priesthoods called the sons of Moses and of Aaron respectively—Blessings and privileges of those who attain to these Priesthoods—The bondage of sin—The new and everlasting covenant—Gifts of the spirit specified—The Lord calls his servants, friends—Missionary service imperative—Plagues impending because of wickedness.

A REVELATION OF JESUS CHRIST unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in

this generation. For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him; which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man. Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of

the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh. For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also.

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel. Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old

unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons. Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. And also all they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that re-

ceiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Fa-

ther. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. And by this you may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the *Book of Mormon* and the former commandments which I have given them, not only to say, but to do according to that which I have written —that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. For shall the children of the

kingdom pollute my holy land? Verily, I say unto you, Nay.

Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things; for I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you. Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

And as I said unto mine apostles even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

And these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak. And if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them. But

a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power; for I suffered them not to have purse or scrip, neither two coats. Behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in

mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these. For your Father, who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself.

Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about

you, to bear you up. Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward. And he that doeth not these things is not my disciple; by this you may know my disciples.

He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth and peace,
Forever and ever, Amen.

* * *

And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days,

built up my church unto me. Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand? Also the body hath need of every member, that all may be edified together, that the system may be kept perfect. And behold, the high priests should travel, and also the elders, and also the lesser priests, but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

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PROPHECY ON WAR

SECTION 87—*Revelation and Prophecy on War, given through Joseph Smith the Prophet, December 25, 1832.* —— *This portentous prediction was very widely promulgated among members of the Church and preached by the Elders from the time of its utterance. Manuscript copies were carried by the missionaries and publicly read wherever they traveled in the United States and abroad. In July, 1851, the prophecy appeared in print in the "Millennial Star" and in the first edition of the "Pearl of Great Price," both published at Liverpool, England, by the British Mission of the Church. In 1861 the Civil War between North and South broke out, on the initiative of South Carolina, more than twenty-eight years after the revelation was first proclaimed and ten years after its publication in print. The World War has carried to progressive realization the prediction that "war shall be poured out upon all nations." The complete fulfilment of the Lord's pronouncement is yet to come.*

VERILY, THUS SAITH THE LORD concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: And the time will come that war will be poured out upon all nations, beginning at this place.

For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations: That the cry of the saints, and of the blood of the saints,

shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

THE OLIVE LEAF

SECTION 88—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 27, 1832. Designated by the Prophet, the Olive Leaf.* —— *Ministrations of the Comforter—The light of truth is the light of Christ—The spirit and the body constitute the soul—Search for the truth through study and prayer enjoined—Testimony of the Elders to be followed by that of calamity—Scenes incident to the Lord's coming —The angels sounding their trumpets in turn as appointed.*

VERILY, THUS SAITH THE LORD unto you who have assembled yourselves together to receive his will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—he that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; which truth shineth.

This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; as also the light of the stars, and the power thereof by which they were made; and the earth also, and the power thereof, even the earth upon which you stand. And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings —which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. *And the spirit*

and the body are the soul of man. And the resurrection from the dead is the redemption of the soul. And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the *celestial* glory; for after it hath filled the measure of its creation it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the *celestial kingdom* may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a *terrestrial kingdom,* or that of a *telestial kingdom.* For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law; wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened

again, and shall abide the power by which it is quickened, and the righteous shall inherit it. For notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor

judgment. Therefore, they must remain filthy still.

All kingdoms have a law given. And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things. He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things, and all things are by him, and of him, even God, forever and ever.

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons; and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in

their days, in their weeks, in their months, in their years—all these are one year with God, but not with man. The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power. I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. And he said unto the first: Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance—and also unto the third, saying: I will visit you; and unto the fourth, and so on unto the twelfth. And the lord of the field went unto the

first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord.

And then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth. And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season—beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.

Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made. And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near. Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you. Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom. And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks, and will raise up elders and send unto them. Behold, I will hasten my work in its time.

And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your

hands and your feet before me, that I may make you clean—that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise, which I have made unto you, when I will. Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find

me, and shall not be forsaken. Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come—that their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes. For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree. And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the

voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them, for fear shall come upon all people.

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him. And immediately there shall appear a great sign in heaven, and all people shall see it together.

And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled. And the saints that are upon the earth, who are alive, shall be quickened and

be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven. They are Christ's, the firstfruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh. And again, another trump shall sound, which is the third trump; and then come the spirits of men who are to be judged, and are found under condemnation. And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.

And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still. And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people: And this shall be the sound of his trump, saying to all people, both in heaven and in earth,

and that are under the earth—for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying: She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen! And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished; it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years. And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be

bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.

And then he shall be loosed for a little season, that he may gather together his armies. And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the

name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires. Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

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THE WORD OF WISDOM

SECTION 89—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833, known as the Word of Wisdom. —— Abstinence from wine, strong drink, tobacco and hot drinks enjoined—*

Moderation in the eating of meat—Wholesome foods—Promises to those who live according to these precepts.

A WORD OF WISDOM, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—to be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—every herb in the season thereof, and every fruit in the season thereof, all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto

them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

THE GLORY OF GOD IS INTELLIGENCE

SECTION 93—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. —— The Lord defines the relation between himself and the Father—The record of John, the Apostle and Revelator —Jesus Christ the Firstborn—Man was in the beginning with God—The elements are eternal—The glory of God is intelligence—Man innocent in the beginning.*

VERILY, THUS SAITH THE LORD: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father; and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of him were plainly manifest.

And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed. And he bore record, saying: I saw his glory, that he was in the beginning, be-

fore the world was; therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—the light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us. And I, John, saw that he received not of the fulness at the first, but received grace for grace; and he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass, that if you are faithful you shall receive the fulness of the record of

John. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; and truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth. And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise

there is no existence. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth.

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DIVINE AND SECULAR LAW

SECTION 98—*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833.* —— *Patience in persecution enjoined—Good to come out of affliction—The constitutional law of the land to be*

supported by the Saints—Good men to be supported for secular office.

VERILY I SAY UNTO YOU my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks; waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord.

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than this cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men

should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me.

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled; for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

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ENCOURAGEMENT AND ASSURANCE

SECTION 101—*Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, December 16, 1833. At this time the Saints who had gathered in Missouri were suffering great persecution. Mobs had driven them from their homes in Jackson County, and some of the Saints had tried to establish themselves in Van Buren County, but persecution followed them. The main body of the Church was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The people had lost household furniture, clothing, livestock and other personal property, and many of their crops had been destroyed. —— Gathering of the Saints to be continued—Blessed state incident to the millennial era of peace—Those who have been oppressed by their enemies to importune for redress—Creation of the Constitution of the United States directed by the Lord.*

* * *

BEHOLD, IT IS MY WILL, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that

my knowledge and glory may dwell upon all the earth.

And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old; and his life shall be as the age of a tree; and when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof; things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. And

seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; they are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.

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And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—according to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles: That every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

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ORDERS AND OFFICES OF PRIESTHOOD

SECTION 107—*Revelation on Priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. On the date named the Twelve met in council, confessing their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. —— Distinction between the Aaronic and the Melchizedek Priesthoods—High authority of the Presidency of the High Priesthood—The Bishopric as the Presidency of the Aaronic Priesthood—The Twelve to ordain evangelical ministers, or Patriarchs—The order of Church tribunals —No one in the Church exempt from accountability.*

THERE ARE, in the church, two Priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called *the Holy Priesthood, after the Order of the Son of God.* But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

All other authorities or offices in the church are appendages to this priesthood. But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood. The office of an elder comes under the priesthood of Melchizedek.

The Melchizedek Priesthood holds the right of

presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest of the Levitical order, teacher, deacon, and member. An elder has a right to officiate in his stead when the high priest is not present. The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchizedek Priesthood has

authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchizedek Priesthood.

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the *Presidency of the Church*. The twelve traveling councilors are called to be the *Twelve Apostles*, or special wit-

nesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned.

The *Seventy* are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named.

And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—a majority may form a quorum when circumstances render it impossible to be otherwise—unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.

The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity. Because the promise is, if these

things abound in them they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church; otherwise there can be no appeal from their decision.

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews—the Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews.

The standing high councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council. The high council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak.

He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated. Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations

shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time.

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says: To the church of Christ in the land of Zion, in addition to the church laws respecting church business, verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons—wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.

Then comes the High Priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church; or, in other words, the Presiding High Priest over the High Priesthood of the Church. From the

same comes the administering of ordinances and blessings upon the church, by the laying on of the hands. Wherefore, the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things.

Nevertheless, a bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth; and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church.

This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchizedek. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere.

And inasmuch as there are other bishops ap-

pointed they shall act in the same office. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel. And the decision of either of these councils, agreeable to the commandment which says: Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the Presidency of the High Priesthood.

And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters. There is not any person belonging to the church who is exempt from this council of the church.

And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the church,

who shall be assisted by twelve counselors of the High Priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.

And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants. And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants. Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—this president is to be a bishop, for this is one of the duties of this priesthood.

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

And again, the duty of the President of the office of the High Priesthood is to preside over the

whole church, and to be like unto Moses—behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; and the seventh president of these presidents is to preside over the six. And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; and also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews. Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.

A GLORIOUS THEOPHANY FOLLOWED BY VISITATIONS OF ANCIENT PROPHETS

SECTION 110—*Visions manifested to Joseph Smith the Prophet, and Oliver Cowdery, in the Temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a Sabbath-day meeting. The Prophet prefaces his record of the manifestations with these words: "In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us." —— Personal manifestation of the Lord Jesus Christ—His acceptance of the Temple—Visitation by Moses and his commitment of the keys of the gathering—Visitation by Elias and his conferment of authority—Visitation by Elijah in direct fulfilment of Malachi's prediction.* (*See Mal. 4:5, 6.*)

THE VEIL WAS TAKEN from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with

the Father. Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house. And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and

glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

THE LAW OF THE TITHE

SECTION 119—*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in answer to the supplication: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing."*

VERILY, THUS SAITH THE LORD, I require all their surplus property to be put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto

them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the stakes of Zion. Even so. Amen.

MANY CALLED BUT FEW CHOSEN

SECTION 121—*Prayer and Prophecies, written by Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief. —— Men though called may not be chosen —The rights of the Priesthood inseparably connected with the powers of heaven—Unrighteous exercise of the powers of the Priesthood leads to apostasy—Powers of the Priesthood to be exercised in justice and mercy.*

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HOW LONG can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Mis-

souri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson: That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man! Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile: Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy—that he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

COMMANDMENT TO BUILD A HOUSE OF THE LORD

SECTION 124—*Revelation given to Joseph Smith the Prophet, at Nauvoo, Illinois, January 19, 1841. Because of increasing persecutions and illegal procedures against them by public officers, the Saints had been compelled*

to leave Missouri. The exterminating order issued by Lilburn W. Boggs, Governor of Missouri, dated October 27, 1838, had left them no alternative. In 1841, when this revelation was given, the city of Nauvoo, occupying the site of the former village of Commerce, Illinois, had been built up by the Saints, and here the headquarters of the Church had been established. —— No baptismal font upon the earth for the administration of baptisms for the dead—Reason for the command to Moses to build a tabernacle in the wilderness—Promise of revelations concerning sacred things thus far hidden —Men who prevent the Saints from carrying out the commandments of God to be held accountable—Delay in building a Temple in Jackson county, Missouri, tolerated.

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FOR THERE IS NOT A PLACE found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me.

But behold, at the end of this appointment your baptisms for your dead shall not be acceptable unto me; and if you do not these things at

the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me. For therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord. For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi,

and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times. And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built. And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your might, I will consecrate that spot that it shall be made holy.

And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordi-

nances, and charters, and my holy words which I give unto them.

And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord. For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson

county, Missouri, and were hindered by their enemies, saith the Lord your God. And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God.

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AN IRREVOCABLE LAW. THE HOLY TRINITY.

SECTION 130—*Important Items given by Joseph Smith the Prophet, at Ramus, Illinois, April 2, 1843.*

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WHATEVER PRINCIPLE of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

The Father has a body of flesh and bones as

tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. * * *

MATTER AND SPIRIT

SECTION 131—*Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843.*

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IT IS IMPOSSIBLE for a man to be saved in ignorance.

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified we shall see that it is all matter.

IMMINENCE OF THE LORD'S COMING

SECTION 133—*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. Prefacing this revelation the Prophet wrote: "At this time there were many things which the Elders desired to know, relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants and called the Appendix." —— A proclamation to the people of the Church to gather to Zion—Zion and Jerusalem both to be established—The*

voice of the Lord to issue from each of these centers—The Lost Tribes to be remembered and be brought forth from the north countries—Graves to be opened at the coming of the Lord—The doom of those who reject the Lord's message.

HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord.

Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gen-

tiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight; for the hour of his com-

ing is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people. And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land. And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey

unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy.

Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the

fountains of waters—calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—when thou doest terrible things, things they look not for. Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways. For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be

hurled from their places. And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me. And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old. Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever. And for

this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight. And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—and this according to the mind and will of the Lord, who ruleth over all flesh. And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life. And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Wherefore, this shall be the answer of the Lord unto them: In that day when I came unto mine

own, no man among you received me, and you were driven out. When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver. Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand—ye shall lie down in sorrow. Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not.

Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

CHURCH AND STATE

SECTION 134—*A Declaration of Belief regarding Governments and Laws in general, adopted by unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835, with the following preamble: "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same." This was*

inserted near the end of the "Book of Commandments," as compiled at that time.

1. WE BELIEVE that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4. We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain

and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of

property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

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